withstanding* were they not therefore supposed B^r

that philosopher tO be all *avroyovoi* and m>0u7rcWar<l?

so many self-originated and self-subsistent being£, or first principles, but only one of them such, anfl

the rest derived from that one : it being very true,

as we conceive, what Proclus affirms, *&n a* nX«r<av

lire jutW«oy*jy *avayst* Treiyra, that Plato re- jn ^im* '"

diices all things to one principle,— even P- *il6** matter itself; but unquestionable, that he derivfeih all his ctods from one. Wherefore, all those etef-nftl gods of Pfato (one only excepled), thougft they were not. *yimiTM,* or generated in one sen $}<?', that is, Kara yrxnw, fts to a temporary beginning yet were they, notwithstanding, as Proclus disthf-gui&ticth, *yivinjrm* ax' alriac, generated in another i^e, as produced from a superior cause, therfe only one such d-ytvwjroe, one ingenerate, *of* uhprodticc'd Peity. Thus, according to Pl&tb) there were two sorts of secondary or inferior arid derixpative gods ; first, the (W cy/coa/aoi, or mundane gods, such as had all of them a temporary gei)era-tiofti with the world, and of whom Plato's the^^ti-nift and *ytvtme 6t£v* is properly to be understood^ and "secondly, the *virtpKoeptoi* and dffieoc feo«, ibfe sti-f*Mtrtundane and eternal gods, which were all o| ihem; also, save only one, produced from $h*tt one, and dependent on it as their cause. 'But Of tho«r inferior eternal gods of the Pythagoreans we are to speak again Ifcfhe mean time it is evident, that i of'FlAto's befbre 'cited, there & |^iaiti Bientfotl

> ''bl>tb Of 0€of *yivteiv* <xoirrect of *dH 'crti,* gOttfe'

wild wer^ rhJi'cle or generated with the wor^ ^tridf

of ^J TfJ&i "ra *ft> ycwi/crac* of

Otte'Godi'^ho V^iS the
maker of them, a»il of the whole
universe, who